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MUHAMMAD THE MODERN PROPHET—II*

(By K. B. Abul Hasham Khan Chaudhari, M.A.)

Teacher of the Age.

Humanity advances through the ages and every age presents its own peculiar problems for humanity to solve. In the Greek legends there is the story of a demon who used to put questions to its prey and would devour it if no correct answer could be given. Even so does the age put its own questions to the race and these the race must answer correctly or perish. And generations do indeed perish until the teacher arrives who answers the questions correctly and saves himself and the world from destruction. Thus is recognised the teacher of the day, the leader of the hour. With him lies shelter and safety. Without him await death and destruction.

Thus to discover the teacher of the age one has to discover what are the burning questions of the hour and which is the teacher who has answered them to any reasonable degree of satisfaction. I have purposely qualified my words, because, as may be easily understood, the answers given by the teacher may not always fully conform to our own notions. What, therefore, is to be expected is that the answers should have a reasonable degree of support from our intellect and our morals and that there should be some practical demonstration of the correctness of the solutions. These three cross references furnish the criteria for judging the truth of all such teachers.

Demon of Alcohol.

The first question I should mention is one relating to hygiene and health. I mean the question of drink. The question is perhaps as old as Cain but in spite of the lapse of years it is still going strong. The amount

* [For part I of this article see the January issue of the *Review of Religions*.—*Ed*.

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of misery, the waste of wealth and labour which this demon of alcohol has caused to the race are staggering and stupendous and defy all calculation. The wars which have devastated the continents, the famines, the epidemics, which have from time to time visited the earth, have not taken a heavier toll in life and wealth and human misery than this demon of drink. The advance of Science has now discovered the demon in its true colour. But still the race is unable to shake off its spell. Vain has proved all propaganda. Pussyfoot's millions, America's billions have alike proved unavailing. The giant still stalks triumphant over land and sea and across the continents and Messrs. Kellner and Co., still quote from Shakespeare in their catalogue, "Civilised men must drink, will drink and ought to drink, but the drink must be good." Now, thirteen hundred years ago in the arid land of Arabia where men went continually thirsty and felt an unquenchable craving to wet their throats, this teacher of the age gave his law, "You must go dry," and men went dry. There was no need for guards or gunboats or the wastage of millions. The experiment in America and its stupendous failure have conclusively established the burning nature of the problem and the claim of this teacher to be recognized as the teacher of the age, because he has succeeded where all others have failed.

Status of Women.

The next question which I want to mention but not without a certain sense of perturbation is the question of the status of women. The world is in a fix. Man and woman who have so long been companions and mates are now going to be rivals ranged in opposite camps. The cry is for independence for women, and their perfect equality with men. There is growing aversion on the part of women to family life and to the rearing of children. The result cannot but be suicidal to the race. Now this teacher of the age who was the first to inculcate that women were not chattels, nor the handmaids of the devil, that they belonged to the same species as men, that they had specific rights in the family and in the State, that they were entitled to

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possess properties in their own right and to exercise free control over them, that they were entitled to receive education as much as men and to inherit properties from their parents and relatives, in fact, that they had entities separate from and independent of their husbands, this same teacher gave his solution of the present problem in the following words:— "Men are natural protectors of women being gifted with the necessary aptitude for the work in a larger measure than women and because it is their duty to provide for their wants and to spend their wealth upon them; so good women are those who live under the protection of men and when the men are absent from their homes take care with God's help of what is in their charge, *i.e.*, look after the household, train the children, keep watch over the morals of the home and its surroundings, etc." In the present age of novelties the above teaching may seem to many to be naive and commonplace but its simplicity is itself an evidence of its truth. The present movement for independence on the part of women appears to me to be something like the disobedience movement among a section of the youngmen of the country, a revolt against natural authority and like the latter is bound to lead to disaster.

War and International Debts.

Another problem which challenges solution in the present age is the problem of war and international debts. Speaking on this subject the *Statesman* in its leader of the 13th June last wrote as follows:—"In the nineteenth century mankind or a larger portion of it was brought up in the comfortable belief that material prosperity was the sign of inward grace. The nineteenth century was also an age of cocksureness. Looking back on the past fifty years we see now that everything was not as it seemed. The Great War brought the structure of superficial prosperity tumbling to earth and ever since the world has been torn with conflicting aims and ideals. The world at the moment is distracted and the want of leadership is recognised on all sides. What is needed is a spirit of give and take between individuals and between nations, and when this has

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been attained the world can look forward to a degree of progress and prosperity it has never known in the past." Now it is an admitted fact that wars in the present age, have their origin more in economic than in political causes. In the words of the *Statesman*, "Nations seek to be self-sufficient and raise trade barriers against one another, while there is mutually destructive conflict between capital and labour and uneconomic competition in industry itself." This conflict between capital and labour is in fact the poison that is permeating the whole of the present order of things. And this is what the Holy Prophet has to say on this question: "Stop giving or taking of interest. And if you would not stop, take it from God and His Prophet that you shall be afflicted with wars. But take your principals. And if your debtor cannot pay the principal all at once, then grant him time to suit his condition." This is how he would stop the race for armaments and destructive wars. For without interest there could be no huge unproductive national debts and without such debts there could not possibly be any race-annihilating war.

Unequal Distribution of Wealth.

Another crying evil from which the world has been suffering and which has proved to be the cause of the most serious discontent and revolt is the present unequal distribution of wealth. Socialism, Communism, Bolshevism are all attempted solutions of this problem. Each one of these solutions errs on the side of the extreme. In this case as everywhere else, the Holy Prophet offers the golden mean, not by interdicting the accumulation of wealth but by imposing the 'Zakat' or poor-rate and by promulgating an equitable law of inheritance which divides the property among the heirs and does not permit its accumulation in a single hand. As it is inevitable under the present system that the number of the poor must by far exceed that of the rich we have been witnessing such phenomena in the world as over-production in a country side by side with famine, a thing impossible in a society with an equitable distribution of wealth. And all the present measures for national economic restoration are bound to meet

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with failure like the much-boomed Prohibition Laws unless they are based upon the principles adumbrated by this Great Teacher of humanity.

Federated Humanity.

One of the most glorious visions which has been tantalising the minds of men in the present age is the vision of a Federated Humanity symbolised by the League of Nations. Such a federation is the natural culmination of our political institutions. And although at present the League has become the laughing stock of the world, a mere instrument for selfish aggrandisement of the bigger powers, yet the human heart feels a natural yearning for this child and longs to keep so sweet a thing alive. This idea of human federation found practical expression in the Holy Prophet's institutions of the "Khilafat" and the "Haj" as symbolising the idea of Pan-Islam. In fact, for a considerable period of history the world actually saw a demonstration of this principle of federation over proportionately quite as large a portion of the civilised world as is now covered by the League of Nations. The merit of the actual achievement might be appraised differently by different historians and for this the responsibility lay with the actual performers. But the institution itself owed its origin to the genius of the Holy Prophet and furnishes another proof of his claim to be the teacher of the age.

Race-hatred and Intolerance.

Another problem, which is at present taxing the intelligence of mankind, is the problem of race-hatred and intolerance. The pride of the White Races, the cry of Yellow Peril, the Anti-Semitic Movement, the Anti-Asiatic immigration laws are menifestations of the same spirit. Humanity presents a house divided against itself and there can be no peace and happiness to the race till this hatred and intolerance have been replaced by mutual love and understanding. In India the tyranny of the caste is another symptom of the same disease. The Holy Prophet laid the axe at the root of the malady by preaching that all human groups sprang originally from the same stock, that these fortuitous

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divisions of race implied no innate gradation, that the only division which implied a difference of merit was the division of religion and the difference of morals, that even the division of religion should entail no mutual recrimination or animosity inasmuch as the different religions all originated from the same source and their founders formed one common Brotherhood, all equal objects of human veneration and all Messengers from God to humanity, and that the true followers of them all formed one Common Community, that there can be no compulsion in matters of religious opinion, that the places of worship of different religious communities deserved equal protection. Such are the principles which alone can serve as the basis of the new human family and can usher in the long-expected millennium and they have been practised and found practicable over considerable periods of human history.

Message of Salvation.

And the last and the most important point I have to mention is that the Holy Prophet (may peace and blessings of God be on him !) answers the great cry of the human heart, a cry for salvation, a cry for light and direction. I have already quoted a passage from the *Statesman* in which the Editor says that the remedy for the present-world distempers lies in a change of the human heart. He goes on to add: " But the dynamic for change of heart is still to seek and can in the end be found in the heart of a man who will change us, of some world figure who will play the part that great religious teachers have played in the past and attract mankind without distinction and race." Thus ultimately it is the cry for a leader, the cry for a teacher, which the human heart feels to be the need of the hour. And like the memorable words of Sri Krishna in the Holy Gita, the Holy Prophet (peace and blessings of God be on him !) gives the happy message and the promise of the advent of such teachers from among his followers. This message is contained in the following benediction :—

"O Lord ! Shower Thy blessings upon Muhammad and upon the followers of Muhammad even as Thou

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showered Thy blessings upon Abraham and upon the followers of Abraham ; verily Thou art the Possessor of Praise and Glory."

Promise of Fulfilment.

In the benediction we invoke the mercies and the blessings of God upon the Holy Prophet and his followers just as they were showered upon Abraham and his followers. And we know from the Scriptures both Christian and Moslem that the great distinction enjoyed by Abraham over all other personages mentioned in those books, was that he was the father of the prophets, or in the words of the Holy Quran, the father of the Imams. This is the distinction for the bestowal of which we have been asked to pray to God at all times of the day and night and strange it would be if such a prayer were never to meet with fulfilment. In another of his reported sayings the Holy Prophet made the prophecy that there would appear from among his followers at the head of every century a reformer who would restore the true religion and revive the drooping spirits of men. This in other words is the promise of fulfilment of the promise. In fact the benediction conveys to us a promise of an unceasing succession of those world figures, those religious teachers who furnish the dynamic for the necessary change of heart in mankind and in whom lies mankind's only hope of safety and salvation. Nor has the present age been left without its testimony to the fulfilment of the promise. Hazrat Mirza Ghulam Ahmad, the blessed Founder of the Ahmadiyya Movement has in his own person borne witness to the fulfilment of the great message of the Holy Prophet (peace and blessings of God be on him !). He has invited mankind without distinction of race to the great feast of salvation. His advent has furnished another proof of the claim of the Holy Prophet Muhammad (peace and blessings of God be on him !) to be the Prophet of the age, the teacher and the leader in whose following lies salvation and who taught mankind to say :—

Peace be upon all the Prophets and all Praise be to God, the Creator of the Worlds.

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THE RENAISSANCE OF THE MUSLIM WORLD

By Mr. A. C. M. Saleh

The subject with which I propose to deal somewhat at length should awaken a sense of deep interest in the minds of those who look up to Islam as the basis of future progress and peace among the nations of the world. Bernard Shaw has aptly remarked that Islam would one day sway the whole world. He is reported to have said :—

> "I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capability to the changing phases of existence which can make itself appeal to every age. The world must doubtless attach high value to the predictions of great men like me. I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorow as it is beginning to be acceptable to the Europe of today. The medieval ecclesiastics, either through ignorance or bigotry, painted Muhammedanism in the darkest colours. They were, in fact, trained to hate both the man Muhammad and his religion. To them Muhammad was anti-Christ. I have studied him, the wonderful man, and in my opinion, far from being an anti-Christ he must be called the Saviour of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much-needed peace and happiness. Europe is beginning to be enamoured of the creed of Muhammad. In the next century it may go still further in recognising the utility of that creed in solving its problems and it is in this sense that you must understand my prediction. Already even at the present time many of my own people and of Europe as well have come over to the faith of Muhammad and the Islamisation of Europe may be said to have begun."

Again Dr. Lothrop Stoddard writes in *The New World of Islam*:—The "rise of Islam is perhaps the most amazing

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event in human history. Springing from a land and a people alike previously negligible Islam spread within a century over half the earth, shattering great empires, overthrowing long-established religions, remoulding the soul of races and building up a whole new world—the world of Islam." What do these utterances of men of great learning and international repute signify? They signify the patent fact that Islam has awakened to a new life. The consensus of scholary opinion is that Islam has far greater potentialities and possibilities to be accepted in the not-very-remote future by the nations of the world as their religion. Men of science and letters are beginning to realise the wonderful solutions that Islam offers to the problems confronting the world today. It has succeeded in gaining the moral approbation of a large body of men of international fame and it remains to be seen how soon the adoption of this religion would bring the much needed peace and happiness the world is thirsting for and which seems to recede further and further in the dim future.

Throughout the Muslim world great changes are taking place and Muslims seem to be alive to what is going on around them. Turkey and Egypt are endeavouring to re-interpret Islam to meet the exigencies of modern conditions in obedience to the catholicity of the Islamic teachings. Afghanistan and Persia are gradually feeling the impact of the West and are introducing reforms in conformity with the Islamic ideals. Arabia, the birth-place of Islam, and once the centre of Muslim culture and of the Saracenic civilization has been roused from her long slumber and things are shaping themselves quite in keeping with the dignity and glory of Islam. Dr. Stoddard in the preface of his book quoted above, says:—

> The entire world of Islam is today in profound ferment. From Morocco to China and from Turkestan to the Congo, the 250,000,000 (*sic.*) followers of the Prophet Muhammad

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are stirring to new ideas, new impulses, new aspirations. A gigantic transformation is taking place whose results must affect all mankind. This transformation was greatly stimulated by the late War. But it began long before. More than a hundred years ago the seeds were sown, and ever since then it has been evolving; at first slowly and obscurely; later more rapidly and perceptibly; until today, under the stimulus of Armageddon, it has burst into sudden and startling bloom. Considering its various aspects—religious, cultural, political, economic, social, I have tried to portray their genesis and development, to analyse their character, and to appraise their potency while making due allowance for local differentiations, the intimate correlation and underlying unity of the various movements have ever been kept in view."

The simple truths of Islam and its ideals which lead to the attainment of the spiritual goal of human perfection are gradually shaking the materialistic civilization of the West to its foundations. The purely mechanical or mechanistic process of growth and development is opposed to the doctrines of Islam. The conception of Allah—the God of Islam, the Creator and the Designer postulated the recognition of the purposive causation in human conduct, long before T. H. Huxley in his famous Romanese Lectures, exhorted us to defy the purely mechanical universe in the interest of morality and human welfare, and before the ideal of philosophic anarchists like Tolstoy, Kropotkin and their fellows, the ideal of a world that should need no government, because every man and woman would obey with perfact self-suppression and perfect wisdom the dictates of the universal ethics of human brotherhood.

Christianity is fast losing its hold and the intellectual world is thirsting for something more in conformity with the practice of simple and elevating rules found in the Gospel of Islam. The theory of organic evolution has been exploded, and before Charles Darwin's idea of the origin of species and a belief in animal ancestry ever occurred to both the scientists and the theologians, the divine

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origin of man was established. Because if men had been evolving from animals centuries ago according to the claims of the biologists, it is not unlikely for us to witness the continuity of the same process during our time. Above all these conflicting theories about the origin of man, the belief in an all-embracing and all-powerful Creator captivated the mind of man by the impetus and the interpretation given to it by the Prophet of Allah in the desert of Arabia. He revolutionised the very basis of man's social and political institutions, and anticipated by centuries not merely in words but in practice, not only Rousseau and Marx, but also the most modern socialist reformer, Lenin himself in all that was really good in their social and political systems. How the world is moving steadily towards the ideals of Islam may be judged from the following dialogue :—" If this be Islam, " asks Goethe, " do we not all live in Islam ?" " Yes, " answers Carlyle, " all of us that have any moral life, we all live so. "

The Prophet of Islam—Muhammad—has given man his rightful place in God's creation and has crowned him with the title of the vicegerant of Allah—the God of the Universe and the Master of the Day of Requital. Islamic conception of God is incomparably sublime. The Prophet Muhammad taught the world that God was a Being possessing all imaginable good attributes and free from every conceivable defect. This conception of God transformed a congeries of warring tribes, wicked, steeped in vice and often divided by tribal jealousies into a nation of angelic piety, saintly veracity and heroic courage, that founded the Muslim Commonwealth, unparalleled in history, under whose patronage science and learning flourished to the glory of mankind. Long before Western Europe ever thought of the great charter of liberty, Muhammad visualised the fruition of these virtues and planted the seeds of true democracy on the arid zones of the Hedjaz which reached its culminating point when old empires crumbled, and upon their ruins arose the

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Islamic democratic institutions. Professor Lake says :— "It is a singular fact that, whilst the rest of the world was sunk in serfdom, Islam practised Liberty, Fraternity and Equality. The Great Teacher has beautifully said : 'All God's creatures are His family, and he is the most beloved of God who tries to do most good to God's creatures.'"

Islam – the code of nature, the purifier of the human heart, must deliver its message of hope, so that the world may soon be morally and spiritually regenerated. The duty of Mussalmans living in all parts of the world is to deliver this Divine Message to the peoples living in every nook and corner of the world. We who belong to the wonderful brotherhood of Islam should hearken to the Holy Quran— the Word of God revealed to mankind through His Apostle Muhammad. Our loyalty and devotion should prompt us to carry to the ends of the earth the Message of Islam which in its broadest outlines may be summarised in the words: 'Universalism is the key-note of Islam, unity of God its sole slogan, brotherhood of man its cardinal tenet, a will to conquer its refreshing inspiration.' Let us resolve that our best legacy to the world be to clear all misunderstandings that obscure the glare of the rising sun of Islam, dealing a death-blow to cut-throat competition and in its place, ensuring co-operation, righteousness and piety, which Islam teaches us with a set of simple rules to follow.

Ah! make the most of what we yet may spend
Before we too into the grave descend.

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LABOUR *V* CAPITAL

By Mr. Muhammad Hussain (B. Com.)

Life, says Hegel, is always evolving itself. History which records all stages of evolution in the affairs of man proves Nietzsche's theory of the eternal return of things, which in the commonplace maxim means nothing more than, that history repeats itself. Even the Marxian interpretation of history can not disprove it. Communism is presumed to be the latest phase of the economic evolution. But really it is not an unprecedented method of regulating affairs between man and man. A dip in the past would reveal that Communism whatever its ancient denominations did exist before finding its expression in religion which championed the cause of the masses. The institution of "just price," the prohibition of interest and usury and other similar religious restrictions imposed upon the profits of the guilds are the rough outlines of the old-world Communism. Plato's *Republic* which envisaged a communistic state shows that Communism loomed large as an ideal before the thinkers and philosophers of the distant past. Roman lawyers and the medieval schoolmen came perilously near being communists in their sweeping condemnation of a system under which a fortunate few fattened on the exploitation of the many. So strong was the current of ideas against aristocracy, that it had to seek shelter under the make-shift doctrine of stewardship. But what occasioned such hatred against the high classes was neither class consciousness nor economic consideration. The vigorous advocacy of what tacitly amounted to economic equality was the deep-seated sense of other-worldliness and contempt of worldly possessions as such. Wycliff was no iconoclast. He was inspired by purely religious motives when he fought against the then existing invidious social distinctions and wanted to establish a society, which in the present-day economic jargon would be designated as communistic. Also such ideas were preached from the pulpit. Mestier

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condemned the monstrous tyranny which lay like incubus on the whole society. But he like others of his way of thinking was a "moral prophet" and not a "social analyst". Mabby—the disciple of Rousseau pinned his faith to the doctrine, "from each according to his powers and to each according to his needs." Such kindred doctrines of 'moral communism' prevailed till Reformation, which by its anti-Papal shibboleths and the teaching of individualism set the pace for Industrialism. The reason why this medieval socialism did not make any headway and was ultimately engulfed by the rising tide of Capitalism is that it was born of political and not economic evils. Moreover its advocates did not offer any cut-and-dried alternative but rested their hopes on the slow processes of inevitable change. It was Marx who "found it a chaos but left it a movement."

It is not possible to assign any date to the birth of capitalism, because notwithstanding List's division of economic history into five stages, there is a good deal of overlapping. Eschewing the element of time, one can say that the following factors contributed to the rise and progress of Capitalism:—

(1) The discovery of America.
(2) The rise of Protestantism.
(3) The French Revolution.
(4) The Colonial Acquisition.

The discovery of America opened a vast vista of industrial expansion. The guild system broke up and other political adjustments such as the rise of national monarchies, took its place to cope with the new movement. Martin Luther rose against Papal Supremacy. He preached individualism which chimed in with the humour of the then capitalists. Calvin was the first to break away from the medieval tradition by authorising the receipt of interest. He also tampered with the iron rigidity of the codes of business ethics. The traders began to enter the fold of Protestantism which released them from the old-time restrictions of the Catholic Church. The French Revolution which broke the back of Feudalism released a

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flood of labour force which the capitalists badly needed for their new system of production. The final push came from the Colonies which served as a vast reservoir of national resources and markets for finished products. Territorial acquisitions abroad became the overmastering vital urge of Capitalism, which donned an aggressive role. Thus began the era of Imperialism. All industrial nations set themselves about acquiring new lands and made wars inevitable. This is why the history of Capitalism is the history of wars. Marx goes so far as to read economic motives in the Crusades or other religious wars of historical importance.

It would be flying in the face of facts to deny the immense advantages that have come in the wake of capitalistic regime. All that has been achieved or made achievable in the different walks of life is traceable to Capitalism. Modern Civilization which is the sum total of the vast and various developments was born and bred under the aegis of the " napoleons " of Industry. Annihilation of time and space, which is the outstanding achievement of the industrial era and without which no progress is even conceivable, almost paved the way for human brotherhood. Some thinkers who live in the world of their imagination began to see visions of millennium when " every farmer will have a fowl in his pot. " It was in some such vision that Tennyson heard :

Far along the world-wide whisper
of the south wind rushing warm
With the standards of the peoples
plunging through the thunder storm ;
Till the warm-drum throbbed no longer
and the battle-flags were furled
In the Parliament of man, the
federation of the world.

But world peace and brotherhood of man were quite foreign to Capitalism, based as it is on ruthless exploitation. At the outset capitalists adopted the policy of peaceful penetration. They consolidated their position by

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monopolising the means of living. 'Trustification' helped them a lot. Nation-States helped them in foreign lands. Banks ensured their financial sovereignty. Even monarchs had to look to them for help. Thus the financiers came to have an inconvenient finger in the administration. The society was divided into "top-dogs" and "under-dogs". This pathetic division like an insidious poison began to eat into the vitals of human social system. It soon developed into class antogonism which is incompatible with social good. Class instinct like all other instincts was present even in the beginning of the capitalist era. But class consciousness was to come later as a result of the ravages of the possessing class.

As Industrialism advanced in the different European countries, an oligarchy of exproprietors sprang up in every industrial country. Their colonial ambitions brought them into violent conflict with the pious hopes of world peace. As time passed the people of the different colonies began to feel dissaffected. They realized that they had been bled white by their white masters. In course of time the capitalist masters not only fell foul of each other, but lost caste with their servants both at home and abroad. Thus while Capitalism was growing and developing it was laying dangerous fuses which were to blow its structure later on.

The last quarter of the 19th century and the first decade of the 20th century were the hey-day of Capitalism. All that makes for power and strength was possessed by the "Big Business." The different systems of clericalisms then in vogue in Europe also stood by it. Aided and abetted by Church and State it was heading for disaster. The oppression of the "top-dogs" drove the "under-dogs" into a compact mass. They found their champions in Marx and Engel. They realized that they must either bestir themselve into action or go to destruction. It was during this period that Labour organizations came into being to protect the labourers. In short, Communism was in a state of incubation. Proudhon and

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Lenin wished for "Palace Revolutions" or some war to teach the masses their real though hidden power in the scheme of things. Continued peace, they thought, would strengthen their 'bosses' and paralyse the masses. Hence both the capitalists and their antogonists were working for war—though with diametrically opposite motives. Capitalists wanted war to enlarge their territories and swell their profits. Labour revolutionaries wanted war to show their strength and expose the rotten core of the capitalist regime.

The war did come at last. Thenceforward Communism became more active and Capitalism lost its powerful ally in the fall of monarchies. Capitalism became suspect. But the establishment of democracies did not detract from its power. Its real danger lay in Labour Movement, which created a political consciousness A student of history cannot fail to be impressed by the fact that social disturbance had occurred in the past with varying intensity. The "bosses" being well-entrenched behind their bulwarks, the agitations were quickly put down. But the post-war labour agitations occurred all over the industrial world spontaneously and simultaneously. The cause and purpose of them all are common, though their forms have been determined by the political and economic circumstances and the racial temperament.

Labour Party as the political spear-head of the Labour Movement in England became a force to be reckoned with. It won a sensational success at the polls and formed its Government in 1924. It again came into the saddle in 1928.

Russia after the war was visited with a tragic change-over. The Romanoffs were swept away and the Communists came into power. For a time Communism spread everywhere. The factors favouring it were the already-existing labour organizations which derived their strength from the press and platform. But it has met with little success beyond Russia. It has succeeded in creating fascist dictatorships as opposed to the dictatorship of the proletariat. Fascist dictatorship which is the latest phase of the world politics, is a reaction to Communism.

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Of all the anti-communist weapons, Fascist dictators alone have succeeded to hold Communism at bay. But for Mussolini and Hitler, both Italy and Germany would have joined forces with Russia to eradicate Capitalism in all its forms.

Why Communism has failed to achieve success in countries which groaned under the dead weight of Capitalism, is a question worth discussing. Communism as Professor Laski says is both an ideal and a method. The ideal is a classless society placed on a plane of equality as distinguished from a capitalist society divided into "Haves" and "Have-nots". In a Communist society, the means of production, he says, would be possessed by the community and the problems of unjust distribution would not arise. The ideal of "produce more and distribute better", which Capitalism has miserably failed to achieve, would materialize under the ægis of a Communist State. The method of achieving this ideal is social revolution, by which the possessing classes would be dispossessed and a new pool would be formed, whence every one would get in proportion to his genuine needs.

Such dogmas and doctrines of utopian equality, are quite understandable as reactions to the evils of Capitalism, and as such they are sure to capture the popular imagination. They might do quite well as slogans, catch-words and war-cries against capitalist States. But as economic principles for the economic welfare of a community, they do not bear analysis.

A communist State may succeed in overthrowing a capitalist State but it, as such, lacks the element of permanency. It creates class-hatred by playing off the classes against one another. The dispossessed class would always nurse grievances. Thus the germ of discontent persists. In a capitalist society the discontented labourers are the source of danger. In a communist society, the dispossessed aristocracy would be a weak link in the chain, and would always be on the look-out to assert itself. Communism suffers from the same serious defect from which Capitalism is suffering, hence there is nothing to choose between them.

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Moreover a classless society is a utopia pure and simple for this planet of ours. Superiority of intellect is bound to assert itself in the form of social distinctions. To make a clean sweep of distinctions is to rob society of the incentive of progress, and condemn it to the dead level of mediocrity.

To abolish classes is to belie human nature. Distinctions are not always irksome and destructive. All masters and no servants is as illogical as all servants and no masters. Family is a state in miniature. Would it conduce to the happiness of a family-life if all the members were placed on an equal footing? There are distinctions in the family circle but nobody feels them. They would rather feel embittered if they were to be deprived of these healthy distinctions. What is true of a family is equally true of a State. A State to be natural and permanent must countenance social distinctions which are inevitable. The aim should be to keep the different sections of a society within legitimate bounds

It is due to the paradox inherent in a Communist State that robs it of its appeal to reason and intellect. Such a State may flourish for only so long as the memories and marks of the capitalistic tyrannies persist. But when normal times return it can only work, if it allows the people endowed with superior intellect to pilot the affairs of State and other of inferior calibre to settle down to the tasks they are best fitted for.

Islam seeks and claims to bring about a synthesis of the aims and purposes of both the capitalistic and communistic systems of society. How does it do it, is a question to which I shall revert later on.

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A Bahai Pontiff in the Making

In his article, bearing the above title, that has appeared in the January issue of the *Moslem World*, Mr. A. E. Suthers writes about the present Head of the Bahais, Shoghi Effendi, as follows :—

"We returned to the spacious home of Shoghi Effendi. He met us—a man of medium height, of quiet demeanour, and dressed in European attire. There seemed to be nothing markedly spiritual in that somewhat handsome face, and when he spoke one was more conscious of his courtesy and reserve than of any profundity in his utterances. To play the role of prophet, and much more to pose as God, is a sobering undertaking. Claim infallibility, and the dictates of discretion will prescribe a mystifying silence, and if to infallibility is added impeccability, one can hardly afford to be original or enterprising."

"Ultimately we returned to the car upon the beach, and speeding back to Haifa, I put some questions to my kind host.

"You are a university man ?"

"Yes. I am a graduate of the American University of Beirut, and I spent also a year and a half at Oxford studyiug political economy."

"Did you ever take up psychology ?"

"No !"

"Or philosophy ?"

"No ! I am not interested in abstract thought."

"I asked if he did not think a full-rounded and efficacious religion should speak with confidence concerning sin, forgiveness, God, immortality, and was immediately assured that Bahaism does all of that—that it differs from other faiths not in fundamental principles, for therein it agrees with all, but in its application of certain social laws, which were divinely revealed to Baha'u'llah, thereby placing him on a different and unique pedestal among God's prophets, as the last to come. This revelation he has set down in a book in Arabic, not yet translated, 'because the time is not ripe, the world is not yet ready to receive it. When it is translated, which will be after the economic and spiritual catastrophe foretold by Baha'u'llah to occur within a hundred years, seventy of which have passed, it will revolutionize society. After that cataclysm Bahaism will come into its own.'

"How many Bahaists would you say there are in the world ?"

"We cannot say. We keep no records of membership, in the sense that the Christian Church does. The lines between Bahaism

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and Christianity are not yet clearly demarked. It is sometimes difficult to tell who are and who are not Bahaists, so much do they merge. We also find that many people assent to our teachings, even join our communion, but refrain from active loyalty to us.

"Do you ask your members to submit to any initiatory rite before you accept them?"

"No ceremony is necessary for recognition of membership, nor do we observe any one day as peculiarly sacred. All that we insist on is the acceptance of the status of Baha'u'llah and of his infallible teachings in their entirety."

On this last point he was adamant and explicit. He reverted to it time and again.

"Is Baha'u'llah in your thought a divine being and as such to be worshipped?"

"We do not think of him as God, though he is divine. He is God in the sense that the mirror reflects the sun. We know that the sun is not in the mirror, but we know also that it is. Similarly Baha'u'llah said he was God, and as such we worship him."

"You mean you pray to him?"

"Yes. Our prayers are to him, for by him as our Mediator we come to God."

"Are you not afraid that with the passing years Bahaism will degenerate into a cult of saint-worship, a form of homolatry?"

"We see the danger, and the education of our people is my great concern, to which I am devoting much thought."

"I wish you could dislodge from my mind the notion that Bahaism at it best is but a fragment of the teachings of Jesus."

I said this because I was not unaware of the fact that the founder of this cult had been influenced by the Bible.

"It does not contradict Christianity. It only supersedes it, as a later revelation of a teaching more needed by this modern age," he answered patiently.

"In what way?"

"Not in fundamentals, but in the laws to govern future society which it will promulgate—hinting, I thought, at the mysterious Kitab-i-Aqdas."

Bahais in America

In the same journal Mr. G. H. Bousquet gives the following brief account of the Bahais in America :—

The oldest of the religious movement which originated in Islam, and which has representatives in America is the Baha'i Movement. It is now losing its importance, for according to the Religious Census of 1926, there were then but 1,247 members, as compared with 2,814 in 1916. It is also important to observe that Baha'ism has to-day only very remote relations with Islam, for its direct origin is Babism and not Islam itself. In *The Baha'i World* for 1926-28 Mohammed's name appears but once, in the Exposition of the Creed beween Buddha and Zoroaster.

ان الدين عند الله الاسلام

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The

Review of Religions

Edited by Ghulam Farid Malik, M. A.

Vol. XXXIV MARCH 1935 No. 3

SOME QUESTIONS ANSWERED

[*By Hazrat Khalifa-tul-Masih II, Head of the Ahmadiyya Community, Qadian.*]

[We give below for the benefit of our readers the correspondence that has recently passed between a European gentleman and Hazrat Khalifa-tul-Masih, Head of the Ahmadiyya Community, a copy of which has very kindly been supplied to us.—*Ed.*]

Questions

1. Is the Woking Mosque, the mosque of your Community ?

2. Does the *Islamic Review* give the genuine teaching of your Community ?

3. To which school belongs the *Muslim Review*, Lucknow ?

4. I want to read some genuine books about the Ahmadiyya and its teaching ; would you take the trouble to have the best ones sent to me ?

5. Some weeks ago I wrote to an Indian friend and I asked him to send me some specimens of good Muslim papers and reviews. He sent me some copies of *The Light* (Lahore) and one copy of the *Muslim Review*. Till now I have not sent my

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subscription to those papers ; I want first to know if you have genuine Ahmadiyya papers, monthly or weekly, and, if there are some, may I ask you for a specimen copy of each ?

6. They are talking more and more in Europe of the Ahmadiyya Anjuman, Lahore ; has this Anjuman any official connection with the Qadian Anjuman ?

I have put my questions in a concise and clear way, and I would be very much obliged if you could give me all the particulars I wish to have on this subject.

Answers

I was glad to receive your letter dated January 9th, 1935, and was pleased to learn that you are desirous of having correct information about the Ahmadiyya Movement. Below are given the answers to the questions you have asked in your letter.

1. The Mosque at Woking, does not belong to the Ahmadiyya Community. Our Mosque is in London itself, the address being as follows : —

The London Mosque,

63, Melrose Road,

S. W. 18, London.

The gentleman in charge of this Mosque is Maulvi A. R. Dard, M.A., and your address has been communicated to him.

2. The *Islamic Review* does not accurately represent the teachings of the Ahmadiyya Movement. The public is given to understand that the journal is an organ of all Sunni Mussalmans, while in reality the proprietors of the journal have always been Ahmadies. In fact the journal tries to give Islamic principles as interpreted by the Ahmadiyya Movement, without giving the name of the Holy Founder of the Movement. But as both the journal and the Woking Mission are financed by the non-Ahmadies, the paper either observes discreet silence about matters which are likely

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to displease the non-Ahmadies or mentions them only in a mutilated form.

3. The *Muslim Review*, Lucknow, is a non-Ahmadi paper whose proprietor belongs probably to the Shia sect who do not recoginse the first three Caliphs (Successors of the Holy Prophet) and who regard the fourth (Caliph) a sort of incarnation of God. But the proprietor and editor of this journal seems to be a liberal-minded man. Dr. Shah Nawaz of Zanzibar who is a member of the Ahmadiyya Community generally contributes articles in this journal on the philosophy of Islamic teachings.

4. I am much pleased to learn that you are interested in the Ahmaddiyya literature. As you probably know, most of the Ahmadiyya literature is in Urdu, which is almost the *lingua franca* of India, and the next medium made use of by our Holy Founder is Arabic. Only a few books have been translated into English, of which the following are being sent to your address :—

(1) *The Teachings of Islam*, written by the Holy Founder of the Ahmadiyya Movement.

(2) *Ahmadiyyat or the True Islam*, written by myself.

(3) *A Present to Lord Irwin*, being a letter from me to Lord Irwin giving a brief sketch of the teachings of Ahmadiyyat.

(4) *A Present to the Prince of Wales.*

(5) *A brief Life story of the Holy Founder of the Movement.*

(6) *Ahmad*, by Seth Abdullah Bhai of Secunderabad, a zealous member of our Community.

(7) *Extracts from the Holy Quran*, by the same author.

(8) A translation of the First Part of the Holy Quran, with comments and notes.

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I hope a study of these books will give you a certain amount of information about the history, teachings and principles of the Ahmadiyya Movement. I wish to point out here that in our literature wherever loyalty to the British Government is inculcated it does not merely mean loyalty to that Government alone, but to the Government of any country under which one happens to live. Therefore in view of the fact that our Headquarters lies in British territory the name of the British Government has naturally been more freely mentioned in this connection. We hold as a matter of principle that to co-operate with the Government under which one lives is conducive to the maintenance of peace not only in that country alone but indirectly in the world at large as well; hence we teach that although one is free to try to bring about reforms in the government of his country by constitutional methods, yet so long as an established government exists, we must be loyal to it and abstain from disobeying its laws. I have thought it necessary to explain this matter, for in certain quarters, this teaching of ours is being grossly misrepresented, it being wrongly inferred that we teach loyalty to the British Government alone and that even to the members of other free nations of the world whereas the truth is that just as we inculcate loyalty to the Biritish Government upon those who are British subjects, we inculcate loyalty to the French Government upon French subjects and to the German Government upon those living under German Government and so on. In fact we believe that unless there is a strong and sincere alliance between the government of a country and its subjects, wars cannot come to an end. If the government exists for the good of the subjects and the subjects for the good of the government, the most powerful nation will hesitate to invade even the weakest one. For, powerful nations really wage war in order to enslave smaller nations. The occupation of barren lands is of little benefit to them. Hence when a nation, however small, is determined to perish in the defence of its country, its case at once attracts the notice of the

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world, of which a considerable portion would certainly take up the cause of the nation in distress, for mankind has not become so degenerate as not to feel for the sufferings of a down-trodden people.

5. *The Light* is an organ of the Ahmadiyya Anjuman Ishaat-i-Islam, Lahore. I shall say something about this Anjuman in answer to your question No. 6.

I do not exactly know whether the *Muslim Review* is conducted by the same Anjuman or by some other association. The *Review of Religions* is a monthly magazine which is published from Qadian, the Headquarters of the Ahmadiyya Movement. I am sending you a few copies of this magazine. Another paper, the *Sunrise*, used to be published weekly from Qadian but its publication has now stopped. Judging from the causes which led to the failure of this paper we have come to the conclusion that English literature can best be published from big towns which are the centres of secular learning. We are, therefore, now contemplating the starting of a paper under the same name or some other suitable name in about three weeks' time from Lahore. The editorial staff of this paper has already been secured, only we are waiting for Government sanction. Another quarterly journal called the "*Muslim Sunrise*" is published from America, a copy of which is being sent herewith. You will get a copy of the paper which we are going to start from Lahore in due time. Yet another paper is published from Sumatra in the Malay or in the Dutch language. I am not quite sure which language you are well acquainted with. I am, therefore, not sending you copies of papers which are published in languages other than English.

6. The Ahmadiyya Anjuman of Lahore is an association of those Ahmadies who broke off from Qadian at the time of the death of the first Successor of the Holy Founder of the Ahmadiyya Movement. These people differ from the main body of the

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Ahmadiyya Community in that they do not believe that the Founder of the Movement was a Prophet; they regard him only as a saint and a reformer. They do not think it right to elect *Khalifas* or Successors to the Holy Founder of the Ahmadiyya Movement as Khalifas (Caliphs) or Successors to the Holy Prophet of Islam were elected. They number about 5,000 in all and some of those who occupy positions of responsibility among them are rejoining the main body of the Ahmadiyya Community from time to time. Against this Anjuman, Qadian which is the birth-place of the Holy Founder of the Ahmadiyya Movement and wherein he laid the foundation of the Central Ahmadiyya Association is the Headquarters of the main body of the Ahmadiyya Community who are counted by hundreds of thousands and who have their branches not only in all parts of India, but outside India as well, *e.g.*, in Afghanistan, Persia, Mesopotamia, Kurdistan, Russia, Sumatra, Java, Mauritius, Ceylon, Strait Settlements, East Africa, West Africa, Syria, Palestine, Egypt, England, and the United States of America. In the near future we are going to send four or five more missionaries to new countries. Of the foreign missions those in Sumatra, Java, Palestine, Afghanistan, Gold Coast, Nigeria, and the United States of America are, as far as the number of converts is concerned, the most successful, and we count our followers in those countries by thousands.

I have discussed the causes of the split in the Ahmadiyya Community and other matters connected with it in a book entitled '*Truth about the Split*,' which has been translated into English and a copy of it is being sent to your address.

The expenses of the Community are met with from subscriptions voluntarily and regularly paid by its members. The money is deposited in the treasury of the Central Ahmadiyya Association at Qadian, and is spent on religious propaganda, education, maintenance of the orphans and the poor and on other cheritable and religious purposes. The Central Ahmadiyya Association

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with all its branches and all individuals who are connected with the Headquarters of the Ahmadiyya Community at Qadian believe allegiance to the Khalifa (the spiritual and religious Head of the Community) to be their religious duty. In accordance with the principles of the Community the new *Imam* (Head) is elected after the death of the previous Imam, and is known as the Khalifa, *i.e.* (a Successor to the Holy Founder of the Movement). Thus the office of Imam or Khalifa is not hereditary but an elective one Under certain conditions a Khalifa or Caliph (Imam) has the power to nominate his successor but a continued nomination is not allowed, that is, a nominated Imam has no power to nominate his own successor. It is imperative that there should be a new election after the death of a nominated Khalifa (Imam). The basis of election is thus maintained.

The first Imam of the Ahmadiyya Community was Hazrat Maulvi Noor-ud-Din. Those who now form the Ahmadiyya Anjuman Ishaat i-Islam at Lahore proclaimed and acknowledged Hazrat Maulvi Noor-ud Din as the first Khalifa after the death of the Holy Founder, and pledged themselves in *bait* on his hands. Sometime later they differed with, and even began to oppose him, but feeling the weakness of their position they dared not defy him openly. After his death, when they saw that the Community still firmly believed the institution of Khilafat to be a part and parcel of Islamic teachings they created a split in the Ahmadiyya Community and left Qadian for Lahore. While they were still at Qadian I was elected Imam and although I am a son of the Holy Founder of the Movement, I do not hold my office in my capacity as a son of the Holy Founder but because the Community agreed to elect me as the Khalifa.

The management of the Community is carried on on the following lines:—

There is the Central Ahmadiyya Association which was founded by the Holy Founder of the Ahmadiyya

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Movement himself and which is responsible for carrying on almost all the executive business of the Community but it is subordinate to the Imam and bound to carry out his instructions.

Under the said Association, there is also a judicial department whose function is to decide the cases arising between the members of the Community. This department thus not only saves the Community from the expenses of litigation but indirectly tends to lessen the number of disputes and quarrels. Members of the Community get such of their cases settled by the judicial department of the Movement as according to the law of the land can be settled by mutual agreement. Thus their mutual agreements tend to become more and more in accordance with the Muslim law. They go to the Law Courts set up by the Government for such cases only as are against the members of other communities or for such ones as must be referred to Government Courts according to the law of the land.

Again, there is the *Majlis-i-Shura* or the Ahmadiyya Conference which is attended by the representatives of all the branches of the Central Ahmadiyya Association and which considers all matters of policy and such important questions as require the framing of a general law or rule of action for the Community. After consulting the representatives the meeting convened by the Khalifa (Imam) frames a course of action for the Community in regard to the questions that come up for consultation. But the course of action decided, by the Conference has no permanent character; whenever circumstances or justice so demand a change is effected therein. With us the only unchangeable law is that which is embodied in the Quran or such instructions as the Holy Founder of the Movement issued under the law of the Holy Quran. The Conference also advises about the annual budget of the Central Ahmadiyya Association which is finally approved by the Head of the Community as he may deem fit.

The Ahmadiyya Anjuman Ishaat-i-Islam, Lahore, has no concern whatsoever with our management.

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They work separately from us and their expenses are defrayed from the funds collected mostly from the non-Ahmadies. This is why they have always to keep in view the goodwill of their patrons. They cannot boldly give out to the world the pure and holy teachings of the Ahmadiyya Movement.

In order to know the views of some of the European writers about the Ahmadiyya Community you may consult "*The Ahmadiyya Movement*" by Mr. Walter and "*Whither Islam*" written jointly by Messrs. Gibb, Mosineon, Lt.-Col. Frar and others. A study of the Church of England Missionary Society's report will throw some light on the efforts we are making for the moral and spiritual regeneration of the natives of Africa and for bringing them into the fold of Islam. Similarly, you may study the article on Islam published some years ago in the Journal of the Royal Asiatic Society of France.

I think I have given fairly clear answers to your questions and if you have some more questions to ask I will be very glad to answer them also.

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DID THE PROMISED MESSIAH ABUSE HIS OPPONENTS?*

I have come to know that Mr. K. L. Gauba proposes to put the question in the Assembly whether the Government are aware that the Founder of the Ahmadiyya Movement has called the Mussalmans *dhurriyyatul-baghaya*, which expression he translates as 'children of prostitutes.' I do not know what reply the Government will give to the question, but I, in my capacity as President of the National League of Qadian, think it my duty to answer that question so that uninformed persons may have no misunderstanding about the matter.

First of all, I wish to point out that the expression *dhurriyyatul-baghaya* was used by the Holy Founder of the Ahmadiyya Movement in an Arabic writing of his, named *At-tabligh*, published in 1893, *i.e.*, a number of years after he had claimed to be a Messenger of God. This Arabic expression was never translated into Urdu by the Holy Writer himself or any of his Successors, and the context in which the expression occurs as well as other writings of the Holy Founder of the Ahmadiyya Movement clearly indicate that the meaning of the expression *dhurriyyatul-baghaya* is not that which Mr. Gauba and his friends ascribe to it. The expression is a compound one, made up of two words *dhurriyyat* and *baghaya*. The first word means 'children,' 'followers' and 'supporters,' while the second word means 'slave-girls,' 'immoral women' and 'the advance guard of an army.' The context where the expression occurs shows that it was used not in the sense of 'children of immoral women,' but either as 'followers of the vanguard of the party which

*This article was originally published by Sufi Abdul Qadeer, President of the National League, Qadian as an open letter to the members of the Legislative Assembly and the Council of State in reply to Mr. K. L. Gauba's question which he proposed to ask in the Assembly. The question was disallowed.—*Ed.*

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was out to crush the Ahmadiyya Movement' or as 'low and ill-mannered people like the children of bondwomen.' But even if we suppose that the Holy Founder of the Ahmadiyya Movement used the word *baghaya* in the sense of 'immoral women,' he certainly did not mean that his opponents were the offspring of immoral women, but what he meant was that they followed in the footsteps of such women as were faithless to their husbands and were imbued with their character. For, elsewhere he says that although his opponents professed their allegiance to Islam, yet whenever they find him pitched against non-Muslims, they go over to the latter and lend them their support. The expression, taken in this sense, is, therefore, figurative and is meant to emphasise the faithlessness of his opponents to Islam.

Under the circumstances stated above, the expression *dhurriyyatul-baghaya* cannot be looked upon as an abuse but as a bare statement of fact, but conceding that it is a strong expression, I may mention as a matter of principle that the Holy Founders and sacred Scriptures of all religions have been forced to use strong expressions with regard to their evil-minded opponents. The responsibility of such expressions has, however, always lain on such wicked and mischievous persons as have persisted in vilifying and abusing the Holy Messengers of God. In this connection I would give below the following few instances.

The Vedas have used, among others, the following words about the opponents of holy persons:—*neech*, *i.e.*, 'mean'; *dasyu*, *i.e.*, 'thief and violator'; *dusht*, *i.e.*, 'vile, depraved and unchaste'; *man-adhima*, *i.e.*, 'base and evil-minded'; *rakhshas*, *i.e.*, 'demon,' 'fiend'; *pisshach*, *i.e.*, 'infernal spirits,' 'malingant fiends'; *yatudhan*, *i.e.*, 'vile demons,' etc. etc. (*vide* Rig Veda, 3/53/14; 6/34/9, etc.)

The Biblical Prophets, including Jesus Christ himself, have been reported to have used the following expressions:

The Prophet Isaiah says:—'Ah sinful nation, a

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people laden with iniquity, a seed of evil-doers, children that are corrupters' (Isaiah I, 4); and 'ye sons of the sorceress, the seed of the adulterer and the whore,..... are ye not children of transgression, a seed of falsehood?' (Isaiah, LVII, 3, 4).

David says:—'Dogs have compassed me: the assembly of the wicked have inclosed me:' (Psalm XXII, 16); and "they make a noise like a dog,..... they belch out with their mouth" (Psalm, LIX, 6, 7).

Jesus Christ used the words:—'Serpents,' and 'generation of vipers' (Matt. 23 : 33); 'a wicked and adulterous generation' (Matt. 16 : 4); 'dogs' and 'swine' (Matt. : 7 : 6); 'ye cursed' (Matt : 25 : 41); 'ye are of your father the devil' (John 8 : 44); 'thieves and robbers' (John 10 : 8); 'fox' (Luke 13 : 32), etc., etc.

The Holy Quran has denounced the vilifiers of sacred persons in the following words:—*Sharrul-bariyya*, *i.e.*, 'the worst of creatures' (XCVIII, 6); *Mathalil-kalbi*, *i.e.*, 'like the dog' (VII, 176); *Auliya'ush-shaitan*, *i.e.*, 'friends of satan' (IV, 76); *humurun-mustanfirah*, *i.e.*, 'like asses taking fright' (LXXIV, 50); *Al-qiradata wal khanazira wa'abadat-taghut*, *i.e.* 'apes and swine and those who serve the devil' (V, 60); *Utullin-ba'da dhalika zanim*, *i.e.*, 'low and mean, and base-born to boot' (LXVIII, 13)—the word *Zanim* also means 'son of an adulteress.'

If Mr. Gauba were to inquire of those who possess some knowledge of religious scriptures, they would tell him that the expressions quoted above from the sacred books of three great communities were used with regard to such mean persons only as, in spite of repeated warnings, did not desist from vituperation and mischief against Holy Messengers of God; and these expressions were used to remind them that being themselves of low, mean and ignoble character, they had no right to bring false charges against others. Exactly in the same way, the Holy Founder of the Ahmadiyya

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Movement occasionally used strong expressions against his opponents, but he did not use them with regard to Mussalmans in general, but with reference to such of his opponents only as had been indulging in foul abuse of the meanest nature for years against him and as did not desist from doing so in spite of repeated remonstrance. Long before the Holy Founder of the Ahmadiyya Movement used the expression in question, or for that matter any harsh expression, a section of the Maulvies of India had been stamping him as an infidel and an apostate and using expressions of the foulest nature against him. I would give below some of these expressions by way of specimen :

In *the joint Fatwa* issued in 1890 against him by certain Maulvies of the Punjab and other parts of India with regard to the Holy Founder of the Ahmadiyya Movement and his followers, the following are some of the expressions used :—*Dajjal*, a word taken to mean 'personification of all vices' by the issuers of the Fatwa (Fatwa Ulema-i-Punjab wa Hindustan, p. 41) ; *Dhurriyatud-Dajjal i. e.*, 'children of Dajjal' (Fatwa p. 41) ; *Kadhdhab*, *i.e.*, 'a confirmed liar and fabricator', (Fatwa p. 87), *Mulhid wa Zindiq*, *i.e.*, 'a faithless infidel and a double-dealing heretic' (Fatwa p. 90) ; *Bad-tareen-i-Khalq*, *i. e.*, 'the most wicked of God's creatures' (Fatwa, p. 96) ; *Ashaddul-murtaddeen*, *i.e.*, 'worst of apostates' (Fatwa, p. 119) ; *Uspar Khuda kee La'nat*, *i.e.*, 'accursed of God' (Fatwa, p. 149) ; *Uska moonh kala ho*, *i.e.*, 'may his face be blackened ; (Fatwa, p. 150) ; *Dajajila ka ra's-i-raees*, *i. e.*, 'the ring-leader of *Dajjals* (Fatwa, p. 155); *Kaj-rau, baleed .....Us Shaitan se ziyadah gumrah hai jo is ke sath khel raha hai .....Mussalmanon ki qabron men dafn na kiye jaen*, *i.e.*, 'perverse, dunce, ... even more astray than his playmate, the devil..... they should not be allowed to be buried in the graveyard of Muslims.' (Fatwa p. 101) ; *Is Qadianee ke chooze Hanood-o-Nasara ke mukhannath hain*, *i.e.*, 'the chicks of this Qadiani are castrated eunuchs of Hindus and Christians' (Fatwa, p. 100).

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In the Fatwa issued by the Ulema of Ludhiana in 1890 the following words have been used : —

Chamaron ka Isa, i.e., ' the Christ of the *Chamars*' (p. 3) ; *Un ke nikah baqi nahin rahe ; jo chahe unki aurton se nikah kar le, i.e.,* ' marriage contracts of his and his followers are all void ; and any body is free to enter into marriage relationship with any woman in the wedlock of any of them' (p. 3).

Maulvi Muhammad Husain of Batala wrote in the Isha'atus-Sunnah :—

> *Bhangar, makkar, farebi, mal'un, a'war dajjal, abdud-darahim wad-dananir, jiska ilham ihtilam hai, be-haya, bhangiyon aur bazaree shuhdon ka sargaroh, daku, khoon-rez, jis ki jama'at bad-mash, bad-kirdar, zani, sharabi, i. e.* ' raving drunkard, intriguer, swindler, accursed, the one-eyed *dajjal,* slave of silver and gold, whose revelation is nothing but a seminal discharge, shameless, the ring-leader of sweepers and street-vagabonds, dacoit, murderer whose followers are scoundrels, villains, adulterers, and drunkards' (Vol. XVI).

Maulvi Sa'dullah of Ludhiana wrote in a leaflet :—

> *Are sun o Rosool-i-Qadiani,*
> *La'een-o-be-haya shaitan-i-thani,*
> *Nachawe reech ko jaise kalandar,*
> *Yih kah kah kar, tiree mar jae' nanee,*
> *Nachawenge tujhe bhi nach waisa,*
> *Yihee hai ab musammam dil men thanee.*

i. e., ' listen, O prophet of Qadian, accursed, shameless and Satan incarnate. Just as a Kalandar makes his bear dance by repeating to it the words, ' may thy grandmother die ', we are now determined to make you dance a similar dance.

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Again:—

Dheet aur be-sharm bhi hote hain dunya main magar,
Sab par sabqat le gaee hai be-hayaee ap-kee,
Darhee sar aur moochch ka bachna bara dushwar hai,
Kar hee dalega hajamat abto naee ap-kee,

i. e., ' there have been many immodest and shameless persons in the world, but your shamelessness has surpassed all. It will be very difficult for you to save your beard, head and moustaches, for the barbar must now shave you clean '.

Mulla Muhammad Bakhsh of Lahore wrote in a hand-bill :—

Gurg-i-kuhan Kadiyanee i. e., ' deceitful old wolf ' ; *Bharwe, joru ne jutiaya, i.e.*, 'a procurer, who lives on the earnings of prostitutes and is beaten with shoes by his wife '.

Maulvi Abdul Haq Ghaznavi of Amritsar wrote in a leaflet.

Ru Siyah, badkar, shaitan, la'natee, shaqee sarmadee, la'nat ka tauq us ke gale ka har, la'n ta'n ka joot us ke sar par, i.e.,'black-faced, adulterous, devil, accursed, doomed for ever, having the collar of curse round his neck, and the shoe of imprecation on his head '.

Now, dear brethren, consider the above list and say whether any blame lies on the Holy Founder of the Ahmadiyya Movement if he used the expression *durriyyatul-baghaya*, or whether the blame lay on the shoulders of those who, years before, had made it their business to indulge in foul abuse of the above type. Under the above circumstances, if such men were called by the name *dhurriyyatul-baghaya*, it was only a part of their debt that was paid back to them and they should not in fairness take it ill. Does Mr. Gauba wish that those men whom he regards as holy and sacred may indulge in the filthiest of abuse with regard to any one they please but nobody should use even a less strong word with regard to them in reply ?

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The foul vituperation against the Founder of the Ahmadiyya Movement, his Successors and his followers still continues unabated. As an example of that I may here draw your attention to a recent leaflet published by the local representative of the Ahrar—the party of which Mr. Gauba is proud to be a representative. In this leaflet the gentleman incharge of the Anti-Ahmadiyya propaganda at Qadian says that when the Founder of the Ahmadiyya Movement said that he received revelation from God, he either meant that some man committed unnatural offence with him and that what this man said to him during the act was divine revelation, or that he was really a woman and the words of the man, who had carnal knowledge of him, were divine revelations. (*Vide* the leaflet entitled "Was Mirza Qadiani, a man or a woman.)" Such are the manners shown by the representative of Ahrar party stationed at Qadian, and to make a still further display of their manners the Ahrar circulated copies of the said leaflet even among Ahmadi ladies on the occasion of the Annual Ahmadiyya Gathering at Qadian during December last.

Now, dear brethren, to whatever religion you belong, I leave it to you to decide whether a people, whose morals have become so depraved that they publish such extremely filthy expressions about the revered Imam of a large and respectable community and circulate them even among the ladies of the said community (the *Ihsan* of Lahore, dated January 2nd, 1935, boastfully mentions that some 2,000 leaflets of this kind were distributed among Ahmadi men and women on the occasion of the Annual Ahmadiyya Jalsa at Qadian), have any reason to complain of being designated as ***dhurriyyatul-baghaya***, which at its worst means that in disseminating foulness they have become like women of faithless and immoral character. Certainly if a man promulgates foulness of the type described above, he may aptly be described as one who has imbued himself with the character of a faithless and immoral woman.

In short, it is absolutely untrue that the Holy Founder of the Ahmadiyya Movement called all the

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Muslims as *dhurriyyatul-baghaya* or that he meant that they were children of prostitutes. He never used that expression in the sense ascribed to it, nor did he use it with regard to all Mussalmans or even all Muslim Maulvis, for in the selfsame book in which the above expression has been used the Holy Founder of the Ahmadiyya Movement states that if he has used any strong expression about Maulvis it does not refer to such as are good and truthful among them (page *W*. Appendix). Elsewhere in the same book he speaks of the Muslims in the following words in one of his addresses to Her late Majesty Queen Victoria :—" My humble advice to Your Majesty is that the Muslims are a strong arm of Your Majesty and occupy, as you know, a special position in your vast Empire, so it behoves Your Majesty to show particular consideration to them and to cheer their eyes and draw their hearts towards you. .....in this there are blessings and great good." (*At-Tabligh*, p. 535.) In another book he speaks, in one of his poems, of the Muslims, as ; "O my heart, have due regard for the feelings of the Muslims, (even if they are opposed to thee), for after all they claim to entertain feelings of love for our Holy Prophet." (*Izala-i-Auham.*)

The Promised Messiah has, moreover, repeatedly made it clear in the course of his numerous works, that whenever he has used any strong expression he has had in his mind only certain such persons of perverted nature as persistently indulge in abusive language; but that such expressions are never to be taken as intended for those Mussalmans who, though not believing in him, yet refrain from indulging in abuse. For instance, in his book '*Lujjatun Nur*' (pp. 67, 68) he says :— " And God forbid that I should ever insult the gentlemanly and the fair-minded among my opponents, no matter whether they be from among the Muslims or the Christians or the Aryas. Indeed whenever I use strong expression, I have in my mind only those wicked people who are notorious for indulging in abusive language. Of others I always speak well and with due respect and I regard them as friends and brothers."

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Again in '*Ayyamussulha*' (title page, 2) the Promised Messiah says :—" In none of my writings does any expression refer to such respectable and gentlemanly people as abstain from using abusive language or do not resort to mean methods." Again in '*Tatimma Haqiqatul Wahi*' (page 21) he writes :— " This has invariably been a rule with me, and no one can prove that I have ever been the first to make use of harsh language with regard to my opponents."

Bearing in mind the above two passages (there are many more as well and the sentiments expressed by the Promised Messiah about the Muslim people in general, it cannot be imagined that he spoke of the selfsame people as *dhurriyyatul-baghaya*. These words have undoubtedly been used with reference to those men only who called him *dajjal*, *fasiq*, *fajir*, *badtareen-i-khalq*, *shaitan*, *mal'oon* (accursed) *badkar*, *daku*, *be-haya*, etc., and who called his followers the offspring of *dajjal*, *badmash*, *bad-kirdar*, *zanee*, *sharabee*, etc., etc., and who did not abstain from indulging in vituperations in spite of repeated warnings.

As I have pointed out above, the expression *dhurriyyatul-baghaya* does not here mean "the offspring of immoral women" but even if it be conceded that the words convey the same sense that has been ascribed to them, yet those men, who continued for years to call the Honoured Founder of the Movement and his followers by the names mentioned above, have no ground for complaint if they were referred to as 'the children of immoral women.'

I have now briefly placed before you, dear brethren, the whole history of the matter and have also quoted from the sacred scriptures of three great nations of the world to show that occasions do sometimes arise when Holy Messengers of God have to address strong words to such of their opponents as persist in wickedness and mischief, and such words are meant as a bitter but necessary dose to bring them to their senses. They do not, however, refer to the good-natured and

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fair-minded members of the community but to such only as are wicked and mischievous. Certainly when Jesus Christ called his opponents as 'serpents,' 'vipers' and 'adulterous people,' and when the Vedas addressed some of the sons of India as 'thieves', 'dacoits', 'infernal fiends' and 'vile demons', and when the Holy Quran dubbed the Meccan leaders as 'mean', 'base-born', 'asses' and 'worst of creatures', they were stating a bare fact with regard to a special section of the people who by their wicked deeds and actions had shown themselves to be deserving of these epithets, but it would be the height of injustice to say that these expressions applied to the whole nation or community. In the same way any strong expression used by the Holy Founder of the Ahmadiyya Movement referred only to a particular section of the people, and it does not certainly speak well for Mr. Gauba to identify himself with that section.

A CORRECTION

In our last issue the article contributed by Mirza Muzaffar Ahmad, London, contained a quotation from *The Spirit of Islam* by the late Mr. Amir Ali. The actual quotation was larger than indicated by the inverted commas which owing to an unfortunate error in proof reading could not be rightly inserted. We regret the mistake.

Editor.

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The Ahmadiyya Movement

THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
Sufi M. R. Bengalee, M.A,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
P. O. Box 39, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE AHMADIYYA MOVEMENT,
P. O. Box 727, Lagos,
Nigeria, W. Africa.

(6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.

(7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony.)

(8) MAULVI ABUL 'ATA, Maulvi Fazil,
Mount Carmel Haifa, Palestine

(9) MAULVI RAHMAT ALI, Oetœsan Ahmadiah,
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